10: Anthony--147 (1920-21) 1921 Jivaro
116, 131

"In southern Ecuador the Andes form a broad strip, running north and south, made up of numerous short ranges which extend in all directions and make it exceedingly difficult for the traveler to discern any definite system of main mountain ranges. When the easternmost edge of this strip is reached, however, a lofty barrier of high, wind-swept peaks marks the beginning of Amazonian drainage, and the region eastward from their Atlantic-facing slopes is known as the 'Oriente.' It is in the 'Oriente' that the tribe of the Jivaros make their home."

10: Anthony--147 [2] (1920-21) 1921 Jivaro
116, 123

"Accompanied by Mr. George K. Cherrie, the veteran of many a South American expedition, I spent about a month in the 'Oriente' and during that time saw a little of these Indians and was told a great deal concerning their customs by the few scattered families of whites who live on the edges of the Jivaro territory."

10: Anthony--147 [3] (1920-21) 1921 Jivaro
116, 592, 621

"The Jivaros are a tribe of warriors and hunters, and devote but little attention to the cultivation of the soil. They live in small, scattered communities located on the rivers, and raise a little cotton and such things as yuca or cassava. Although they recognize a captain or chief, his authority appears to be largely nominal. He exerts but little influence upon the members of the tribe. As a result the communities are controlled by the heads of the families and the system may, perhaps, be best described as patriarchal. The father of a family is a responsible member of the community and his relatives aid him in offensive compaigns or rally to his defense."

10: Anthony--147 [4] (1920-21) 1921 Jivaro
116, 595

"The Jivaro looks down upon the white man, who has only one wife, because among the Indians the measure of a man's valor is the number of his wives. Polygamy is regularly practised and a ~~man~~ may have four or five wives or even as many as eight. This custom is the cause of the greater part of the fighting and killing that takes place in the Jivaro territory."

10: Anthony--147 [5] (1920-21) 1921 Jivaro
116, 583

"When a daughter reaches the marriageable age, twelve to fourteen years, she is given to a man who is friendly to the father. There is no price set on the girl and the transaction involves merely the good will of the two men. The girl herself is not consulted. This method of gaining a wife is, however, rather a slow process for the ambitious Jivaro who is striving to acquire a large household in a region where women are at a premium and every girl of marriageable age is much sought for. A more efficacious method, provided all goes well, is to wage war upon some neighbor or against a family of an adjacent tribe and to confiscate, as the spoils of victory, the widows of such a man. By a carefully planned stroke of this kind the Jivaro may gain several wives at once."

10: Anthony--147-148 (1920-21) 1921 Jivaro
116, 776, 787, 276

"The Jivaros do not believe in a benign deity, but in a power which is spoken of by the Spaniards as el diablo, the devil. This being is not necessarily malicious in his attributes, but rather is considered to be a 'Super-Jivaro,' one powerful in all matters, omnipotent for good or evil but not loving evil for its own sake. When an important project is under consideration--a foray for wives or a long hunting trip into the territory of a hostile neighbor--the Jivaro deems it of the utmost importance that the 'devil' be consulted. For this purpose he retires to some secluded spot, let us say a small hill off in the jungle, and there drinks a quantity of a certain vegetable extract. This extract, made from the bark of a root, is a dark fluid [148] resembling coffee. It produces a narcotic effect upon the human system and the Jivaro passes into a stupor of several hours' duration, during which he experiences various weird hallucinations. One of these hallucinations is that the devil comes to him and gives advice regarding the proposed plan. If favorable views upon the matter are entertained by the devil, the project will be attempted. Consultation with the devil may be had by any man, for it is not the special province of any priestly class. I have spoken with white men who have sampled this narcotic drink and from the reports of its effects I judge the active principle of it must be some powerful alkaloid."

10: Anthony--148-149 (1920-21) 1921 Jivaro
116, 721

"Perhaps some neighbor in the same tribe has been selected as a victim and the Jivaro plans to kill him with as little personal risk as possible. These Indians are adept in the use of the long blowgun, employing poisoned arrows, but prefer [149] to do the man-hunting with guns which they obtain from traders. The approved method, when the raiding party consists of two or more individuals, is to surround the hut of the designated victim, and wait for the man to come out through the doorway. As he steps forth, he receives the contents of several muzzle-loading muskets at close range. Then the place is raided and all the women and children are taken prisoners. The women enter the household of the victor as wives, while the children are adopted and given the same treatment as the man's own offspring. That is to say, the captives are not considered to be slaves, but henceforth are a part of the victor's immediate personal family."

10: Anthony--149-150 (1920-21) 1921 Jivaro
116, 727

"The Jivaro has his own peculiar method of celebrating the successful coup against an enemy and in many respects this custom might be compared with that of the North American Indians in taking scalps. The Jivaro cuts off the head of his enemy and, when he has returned to the safety of his own hearth, [150] converts it into a lasting trophy by removing the skull and shrinking down the skin into a miniature head about the size of a man's fist. The process whereby the head is prepared is described in a separate article in this issue by Mr. Charles W. Mead. As a culmination this trophy is used in a ceremonial dance, which generally occurs within a month of the time when the head was taken. The event is in some respects the counterpart of certain scalp dances. The victorious Jivaro dances with his trophy to celebrate his bravery in overcoming an enemy. His friends attend the ceremony and drink quantities of an intoxicating liquor, making much of the occasion. Until this ceremony is consummated, the Jivaro cannot be persuaded to part with the head, but afterward he will trade it for a sufficient inducement, such as a rifle, or in the absence of such a consideration he may hang it up in the hut. The possession of several heads fixes the standing of the owner, although the acquisition of each new head makes the retention of his own more uncertain, for the relatives of the slain man will assuredly attempt vengeance."

10: Anthony--150 (1920-21) 1921 Jivaro
116, 152, 181

"...there exists constant warfare in the land of the Jivaro, where the two powerful, primal passions prevail, struggle for woman and thirst for vengeance."

10: Anthony--150 [2] (1920-21) 1921 Jivaro
116, 562

"The lot of the Jivaro woman is not a happy one as she is destined to do the greater part of the work and is the storm center for most of the strife. On the other hand, the men impressed me as being good-natured toward the women and spoke kindly to them. I believe, therefore, that in all minor matters the women receive some consideration."

10: Anthony--150 [3] (1920-21) 1921 Jivaro
-116, 684

"Sternest discipline, however, awaits any woman, who is found to be unfaithful to her husband. Even for the first offense an extremely cruel punishment is inflicted. The erring woman is thrown to the ground and held there while her husband, using the long, heavy machete or brush knife, cuts down on her head as hard as he dares to do without acutally killing her. He cuts a number of times in one direction and then again at right angles, so that when the woman is released her hair is all chopped bits and she is streaming blood.

If this treatment does not deter her from a second manifestation of infidelity, an even more rigorous punishment awaits her. She is pinned to the earth by the large lance or spear used by the men, the spear being thrust through the fleshy parts of the legs and and then deep into the ground. She is kept thus for several days or even as long as three weeks, being given food and water and sufficient attention to preserve life. The punishment for the third offense is death outright."

10: Anthony--150 [4] (1920-21) 1921 Jivaro
116, 224, 153

"The men are hunters of the highest order, and are keen observers of all that takes place in the jungle about them. They penetrate the thickest tangle, using game trails wherever they find them; the bear makes many a highway for these hunters. They never get lost and their highly developed sense of direction enables them to point back at any time toward a given place, such as the camp they left in the morning. This ability is known to those whites who occasionally penetrate into 'Jivaría.' Sometimes a white man, wishing to test their powers, will ask them at different times to point out the direction to camp or to a certain river, thereby earning the supreme contempt of the Jivaro, who thinks that any fool should know such simple matters."

10: Anthony--150-152 (1920-21) 1921 . Jivaro.
116, 153, 825

"The Jivaros have a specific name for practically every bird and mammal to be seen about them and, when our skinning table was piled up with specimens for the day's work, one of them would unhesitatingly name each animal. If a test was made on a later date with a bird or mammal of the same species, the designation previously used was invariably applied, proving that these names were not made up on the spot. [152]

On one occasion, Mr. Cherrie had shot an olive-backed thrush, a sober-colored species that nests in North America and migrates southward in the winter, and consequently not one of the birds strictly belonging to the region. A Jivaro who was going over the birds and naming them promptly singled out the thrush and said in substance: 'This bird is a foreigner. He visits us only in the winter and does not nest here.' An instance of this sort implies the keenest sort of observation, because the Jivaro must meet with from two to three hundred distinct varieties of birds, most of the smaller species of which have at best little value to him as food and consequently are of but minor importance. The birds of brighter color are often killed so that they may be attached as ornaments to the ceremonial necklaces, headbands, etc. that are worn in the dances."

116, 224, 411

"A great part of their game the Jivaros kill with the blowpipe or blowgun. The blowpipe is a long, slender rod of wood, made from two strips which are carefully hollowed out down the midline, in such fashion that when bound together by a long strip of bark there is a straight, smooth, cylindrical bore the full length of the rod. The blowpipe is generally made of black palm, which has a very tough, interlacing fiber, so that the rod, though slender, has great strength and will not warp or twist. The ammunition for this weapon may be either little balls of clay or arrows. Clay is shaped into small balls, of a diameter just big enough to fit the bore. These balls, after having been baked in the sun, are placed in the mouth and blown through the tube as a small boy blows a bean in a toy blowpipe, but the length of the Indian blowpipe, often eight to ten or more feet, gives the clay ball a great velocity. As a result the projectile will kill small birds or mammals such as squirrels or rabbits. The arrows are long, slender strips of cane, straight and with a sharpened point; a tuft of cotton is twisted about the rear end of the arrow to make it fit the bore in an airtight manner. These arrows fly exceedingly true and game may be struck with them at long distances. For larger game poison is used; for small birds the arrow is plain.

For this purpose the Jivaros use a black gumlike substance brought up from the lower Amazonand undoubtedly a form of curare. The arrows are prepared by dipping into the

poison about half an inch of the tip which then looks very much as if it had been coated with tar. This poison is narcotic in its action and very deadly and an animal that has been wounded with an envenomed arrow will drop in a very few minutes. If the Indian is hunting monkeys, his favorite game, the arrow is scored with a knife about an inch back of the point so that it may break readily at this place. The monkey shows considerable cleverness when hunted and, if wounded, invariably plucks out or breaks off the arrow. He is outwitted, however, by this precaution, because the [153] arrow breaks and leaves the poisoned tip in the wound. I was told that salt is an antidote for the poison, and if the Jivaro wishes to take a monkey alive, he may do so by hurrying at once to a stricken animal and placing salt in its mouth."

10: Anthony--153 (1920-21) 1921 Jivaro
116. 4Π

"Another weapon frequently seen among these people is the lance or spear. The point of the lance is of iron, very sharp and flat; the shaft is of some tough wood. With this they may kill bear, peccary, or any of the larger terrestrial mammals."

10: Anthony--153 [2] (1920-21) 1921 Jivaro
116, 226

"The Jivaro lives along the water courses and does considerable fishing in a very ingenious fashion. A variety of creeper or vine called barbasco, isgathered at some point along a stream, and then the plants are pounded into a pulp upon the rocks. When sufficient barbasco has been prepared--the quantity may total from two to three hundred pounds--and the Indians have stationed themselves down stream, the mass is thrown into the river. The juice of the bruised vine is a poison and, if the river is not flowing a great volume of water, it kills any fish in its path for a distance as great as three miles down stream. The Jivaros catch the fish as they come floating along belly up and in this way secure great hauls. The use of barbasco does not spoil the fish for human consumption, as we can attest through personal experience. One disadvantage in its use is the heavy drain upon the fish life of that particular region, and a stream cannot be fished in this manner indefinitely. Even a large river may be poisoned by this comparatively small amount of barbasco."

10: Anthony--153-158 (1920-21) 1921 Jivaro
116, 262

"The Jivaro will eat most of the animals of the forest, but there are one or two surprising exceptions. For some [158] unknown reason he will not touch the flesh of the deer although he has no scruples against killing it for a white man to eat.

A very peculiar custom we observed is the diet chosen by one who has recently killed an enemy. Such a man avoids meat, confining himself to a vegetable diet. The reason given us was that if he consumed meat, he would be easily surprised and killed by the friends of the man he had slain, whereas if he ate vegetables he would be hard to surprise."

10: Anthony--158
116, 825, 752

(1920-21) 1921

Jivaro

"These people have a very wholesome respect for the snakes of their jungles and with good reason, for there are several venomous varieties among them. It is said they have an antidote for snake bite, using some plant which counteracts the venom. Because they go about barefooted, they are often bitten but, thanks to this plant, seldom killed by a snake. Among the material collected during a day's work I had a small coral snake (genus Micrurus) which was alive although somewhat incapacitated through rough handling in capture. At the time I judged it to be a non-venomous species, but nevertheless retained enough caution to handle it by the back of the neck so it could not strike me. A Jivaro who was standing over our table, very much interested in everything that was transpiring, displayed some apprehension when I showed him the snake coiled up in a small can, and beat a very hasty retreat when I took it out in my hand, acting in much the same manner as might a timid girl in the presence of a mouse."

10: Anthony--158 [2] (1920-21) 1921 Jivaro
116, 152

"The Jivaros have the reputation of being rather cowardly. As far as open warfare is concerned, the experience of the whites who have lived among them has been that the Indian will not dare to attack the white man under any conditions that approximate equal combat. As an instance, I was told of a Spaniard who lived among the Jivaros for a number of years in a rather remote locality where he was far separated from any other whites. He early incurred the enmity of the Indians and, as he was harsh in his dealings with them, it was not long before he was a marked man. On several occasions parties of the Jivaros attempted a raid against him, having first consulted their 'devil' as to the propitiousness of the opportunity, but it would seem that the Spaniard as well must have been on intimate terms with the devil for he learned each time of the projected attack and killed so many of the Jivaros that the parties fled. By means of this bold front he was able to more than hold his own with them for a great many years, but eventually he so far relaxed as to hand over his gun to one of his Jivaros to carry while he went on ahead, and the Jivaro promptly made the most of the unexpected opportunity."

10: Anthony--158 [3] (1920-21) 1921 Jivaro
116, 609, 193

"In general their behavior toward the whites who treat them properly leads to rather amicable relations. With us they were very friendly and very goodnatured, answering any questions as well as their poor Spanish allowed. Only a few of them speak Spanish, but they are intelligent and quick to grasp an idea so that a few words in Spanish aided by signs, may convey much. No one of those we met knew much Spanish, and a peculiarity I noted was the fact that almost always the verbs were used in the participial form. This gave to their conversation a sound very like that produced by riming verse. As an example, I heard this sentence:

'En camino pasando, animales encontrando, un mono matando, cuero sacando, billetes ganando,' which would be translated as: 'He goes along the trail, meets animals, kills a monkey, skins it, and gets some money.'"

10: Anthony--158-159 (1920-21) 1921 Jivaro
116, 437

"The Jivaros were very much interested in our work, which appealed to them because it dealt with the most vital feature of their daily lives, the animals of their own jungles.

They are a rather difficult people with whom to deal, for the reason that money has scarcely any value in 'Jivaría' and [159] their material wants are few. It is possible to gain their friendliness by gifts of such a nature as mirrors, needles, fishhooks, or powder and shot; but if one desires to secure the labor of a Jivaro, as a canoe man for example, it may be necessary to do a great deal of patient and tactful trading before you succeed in engaging him."

10: Anthony--159 (1920-21) 1921 Jivaro
116, 342

"The Jivaro hut is a simple affair, made of a long, rectangular frame of poles stuck into the ground and thatched over with the leaves of palms or plantains. The fire is built inside on the ground and the smoke finds its way out through the most convenient openings."

10: Anthony--199 [2] (1920-21) 1921 Jivaro
116, 462, 286

"As evidence of their handiwork, I saw very creditable cotton cloth, which had been made by them from their own cotton. Strangely enough, the men, when questioned, said that they personally had woven this, the household weaving of fabrics being peculiarly a feminine province everywhere else in Ecuador."